

Contributed

THE BLIND HYMNIST.

("Fanny Crosby," whose hymns, familiar to all, have been sung around the whole Christian world.)

In song and service, a beautiful life,
Tho' hid from the glorious sun,
From the faces of friends from trees and flowers,
And the clouds when the day is done.

Contented and thankful, a happy life,
Of green-broidered summers, four-score,
And the veil betwixt her eye and the world
Has but centered her soul the more.

In the organ loft of the ancient church
On the sea and in foreign tongue,
By the parting spirit and o'er the dead,
The blind poet's anthems are sung.

And hath she known sorrows? Ah! sadly, yes,—
'They are signs of a Father's love;
God knows without chast'ning we'd never find
The home of our Father above.

Still weave into song the thread of thy thoughts,
Blind sister,
As thy sun goes down in the west;
The angels are 'round thee, sing on, sing on,
Till, "safe in the arms of Jesus,
Sweetly thy soul shall rest."

Marlinton, W. Va.

Mrs. Anna L. Price.

JUSTICE BREWER'S BROADNESS.

By Rev. J. P. Robertson.

Latitudinarian utterances of the ultra type have for sometime been coming from the tongue and pen of this noted man. Great though he may be in his knowledge and exposition of the law, his views on religion evince little acquaintance with or regard for his Bible at least. But his standing is high and therefore his opinions carry much weight, especially with such as are for temperamental reasons, disposed to the belief that all who believe in a God and say "be good and do good" will enter Heaven. "Pretty fair religion" is the favorable comment with which a secular editor prefaces his publication of a recent effusion. If any one chooses to question the propriety of challenging his views, let it suffice to remember that Jesus says "broad is the way" to death, and "straight is the gate" to life. In this particular message from the Judge:

(1) The first dash at orthodoxy is: "I don't care anything about creeds." Now what are "creeds"? Are they not merely statements of faith, made orally by some and also in print by others? Is there no advantage in having correct beliefs concerning God, Redemption and Righteousness? Does he mean that it is alright, like the ancient Spartan, to lie if not detected; that we may believe in doing evil that good may come, as the Jesuits; that he does not "care" if some believe that casting infants to Gangean alligators is pious act, after the fashion of Hindus a generation or two ago? I know he would disclaim such conclusions. And yet his premise fully warrants these conclusions.

O! anybody should be able to know men must "care" what they believe. You tell me a man's thoughts and I'll tell you his character and conduct. When Saul of Tarsus was "breathing out threatenings and slaughter against the disciples of the Lord" it was because he "verily thought he did God service."

(2) Another blow aimed at narrowness is: "I could be comfortable in a Baptist, Presbyterian, Methodist or Catholic church or even in a Jewish synagogue." To the first part of this illuminating statement we take no exception; the first three being fine denominations of Christians. The fourth, since having its claws clipped by the Reformation, is no longer able to scratch the "heretics" as much or as promptly as was done before. But in a Jewish synagogue he "could be comfortable"! Wonderful to relate! The intellectual feats of some great men are not less than amazing. Now observe the contrast or, as I suppose he would term it, the "comparison": The Justice "believes in the creed of Jesus Christ" and the Jews persecuted Christ and his followers as long as they had the power because they then (as they still do) branded his claim to be the Savior of the world as "blasphemy." "On what meat doth this our Caesar feed that he has grown so great" in his power to harmonize contradictions? Never before have I met with mental acumen keen enough to see how Judaism and Christianity can be "comfortable" as room-mates. "How can these things be?" Is it that our Supreme Court has a logical gymnasium where men are made active and strong enough to preform such a feat? Here is a man, who is reputed to believe that Jesus of Nazareth is the Son of God and the Savior of the world; yet he could be "comfortable" where such ideas are really execrated? If this logical acrobat is able to do such "stunts" I wish he would turn a somersault or two before the public just to give us an inkling of how the thing is done.

(3) For him "the creed of Jesus Christ, the parable of the good Samaritan and the Golden Rule" are enough. He does not stop to enlighten us on what in his thought constitutes the creed of Jesus Christ. Most people who study the Bible are aware that the entire Volume claims to be from the mind of Christ through the medium of prophet and apostle. But he clearly employs the term in a decidedly narrowed sense because two short and shining parts of that book are designated as being all but one of the three brief items in his religion. After stating what constitutes the isosceles triangle of his faith he adds: "No more is necessary on earth." If he please, in what sense does he employ the word "necessary"? Does he mean "necessary" to salvation? If so he agrees with Paul and with most of the modern Christians that seem to come within the purview of his condemnation; because to every man the Bible says: "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." But if he means that no more is needed to build a well-balanced and rounded Christian, full of faith and of the spirit that genders the highest usefulness, he is indeed wide of the mark. With a sneer on his supreme lip we see him say: "No theology in binding up a man's wounds" etc. "That is not